

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Honor the Lord with thy substance, and with the first fruits of all thine increase:
So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."*
—PROVERBS.

No. 50, Vol. XXXVII.

Monday, December 13, 1876.

Price One Penny.

DISTRICT MEETING,

HELD AT THE LATTER-DAY SAINTS' MEETING ROOMS, DARGATE STREET,
WYMONDHAM, ON SUNDAY, OCT. 31, 1876.

Present on the Stand—John Hopkin, Prest. of the Norwich Conference, local Elders James Wheeler and Stephen Stafford, of Wymondham, Elder James George, of Dereham, and Elder Henry Harwood, of Shipdham.

A Council Meeting was held in the morning, and some valuable instructions were given by Prest. Hopkin and Elder Wheeler to the brethren assembled.

2.30 p.m.

The Saints assembled for worship, and meeting was called to order by singing—"Go ye messengers of glory," &c. Prayer by Prest. J. Hopkin. Singing—"The Spirit of God like a fire is burning," &c.

Sacrament was then administered by Elders H. A. Reeve and John Chamberlain.

Singing—"O God the eternal Father," &c.

Prest. John Hopkin felt pleased to see so many of the Saints congregated together that day, to be instructed in the principles of the Gospel of Jesus

Christ. He said this Gospel has to be preached in all the world for a witness, but there are millions to-day who never have heard its sound, to whom it must be preached. He said the servants of the Almighty have been pleased to send out to the different Conferences in this Mission, some tracts for the Saints to distribute; and as we are not all preachers, here is a work for our brethren and sisters to perform, to take the printed word of God to our neighbors, as the responsibility of warning them rests upon our shoulders. In proclaiming this important message to the children of men, we are doing our duty.

Elder James Wheeler said: The different sects and parties of the present day all point out some way of gaining salvation in the kingdom of God, but they all differ. The Latter-day Saints know there is but one way, and that is through the ordinances of baptism; and it is for us to proclaim the Gospel to the children of men. The kingdom spoken of by Daniel is set up, and rolling forth, and it will

eventually fill the earth with righteousness.

Elder Henry Harwood said he felt thankful that he had been made a recipient of the everlasting Gospel, and he had a desire to be up and doing, and help to roll on the kingdom of God, and bear a portion of the responsibility that rests upon us as servants of God in this part of the vineyard, in warning our neighbors of the judgments that will shortly be poured out upon the inhabitants of the earth, and showing them a way of escape.

Prest. J. Hopkin said: This Gospel may seem strange to those who have not embraced the same; but we, as a people, testify to the world that the Gospel has been again restored to the earth in this the nineteenth century, with all its gifts and blessings. He exhorted the Saints to be up and doing, and try to do all in their power to emancipate themselves from Babylon, for according to the Scriptures perilous times are near at hand, and the Lord will visit the nations with his judgments, if they do not repent.

Meeting closed with singing—"We thank Thee, O God, for a Prophet," &c. Prayer by Elder Thomas Murrell.

6 p.m.

Meeting commenced by singing—"Praise to the man who communed with Jehovah," &c. Prayer by Elder Stephen Stafford.

Elder James George said he felt

pleased for the privilege to meet with the Saints of God, to be taught the things pertaining to our salvation. He referred to the blessings to be derived by the Saints through paying their Tithing, and doing all in their power to build up the kingdom of God; also spoke upon the principle of gathering, and exhorted all to do as much as in their power lay, to emancipate themselves from these lands.

Prest. J. Hopkin said (there being some strangers present)—He would read a portion of the 16th chapter of St. Mark's Gospel, commencing at the 15th verse—

"Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The speaker delivered a lengthy discourse upon the first principles of the Gospel, and clearly showed that signs must follow the true believers on the Lord Jesus Christ, and how utterly unauthorized are the assumptions of the preachers of the present day. He said that no man can take this "Honor to himself;" he must be "called of God as was Aaron," and concluded his remarks by bearing testimony to the divinity of the Prophet Joseph Smith's mission, and that Prest. Brigham Young is his legal successor.

Meeting closed by singing—"I saw a mighty angel fly," &c. Prayer by Elder James Wheeler.

H. A. RENVE, Reporter.

COMPARISON.

We, through the love we bear our children, subject them to the laws of equity and justice one with another; although we dearly love them, yet when they arrive at a proper age, we send them away from us to school, to learn wisdom and to get knowledge and understanding, that their faculties and minds may expand, and they become men and women of principle, and prepared for usefulness, to take their parents' place, or a higher one in society. Now we know our children must labor hard in their studies, must

pass through many trials difficult to bear, yet we suffer it for their good, believing the old adage that, "experience is the best teacher," &c. God, when our spirits were living with him in his glory as obedient children, through his great love for us created this beautiful earth for our inheritance and place of tuition—placing before us good and evil; but man refused the good, which was obedience, and chose the evil, thus alienating himself from a just and holy Father, which resulted in his being driven out of His pre-

sence, subject to death. As we parents try to use means to bring back our disobedient, alienated children to do right, that we may enjoy their presence, so God spared his only begotten Son for a propitiation for the sins of the whole world, that all through faith in the Lord Jesus Christ and obedience to his requirements might be brought back into his presence and share in his glory, honor and power. We sisters, through faith in the Lord Jesus Christ, baptism for the remission of our sins, and the laying on of hands for the gift of the Holy Ghost, are initiated into the family of God—we become his daughters; and if we continue obedient to all his requirements made known to us by our Prophet and Seer, we shall ultimately be brought back into his presence to share our Father's glory.

In taking a view of these truths which we are (or should be) all of us well acquainted with, showing our relationship to God and our entire dependence on him for life, and every blessing of life; when we realize that the trials of life are only chidings for our good, we feel our strength renewed to bear up under these trials, knowing that "He doth not willingly afflict the children of men," and that "Whom the Lord loveth he chasteneth," and these light afflictions, although they seem grievous to us at present, shall prove to us "a far more exceeding weight of glory." Let us become as little children, and humbly submit to all his chidings, knowing that his love for us is far greater than ours for our children.

—*Woman's Exponent.* EXCELETTE,

INDIANS AND CONVERSIONS.

The Springfield *Republican* thinks "the suspected Mormon intrigue with the Indians," on the Bear River in this valley, "contained elements by no means uninteresting," and then proceeds to confound the Book of Mormon with a religious romance presumed by a Pennsylvania preacher years ago. The *Republican*, relying upon the Cincinnati *Commercial's* reports, says since the conclusion of the Corinne scare, several ugly facts have come out." Of these ugly facts, the *Republican* finds "the only authentic one seeming to be the avowed intention of the Mormons to convert all the Indians."

So far as we know, the ugliest fact concerning the whole affair is that there was no adequate foundation for it at all, being merely a ringite intrigue and concoction, for the purpose of making political capital against the "Mormons."

Concerning assumed apprehension from this "avowed intention to convert all the Indians," the *Republican* very sensibly concludes that "to readers as remote as we, it seems chiefly the exaggeration of terror."

Very likely, but to those who live hereabout, and who know the main bedrock facts, it seems the diplomatic or partizan dodge assumption of terror, so far as there was any terror or appearance of terror about it. But as for any real, genuine terror, very few people in this vicinity believe there was any worth mention, the whole affair having been premeditated and manufactured to order, to revivify a decaying town and a bad, failing, desperate cause.

Concerning "the avowed intention of the Mormons to convert all the Indians." This reminds one of an anecdote related of Wesley, but which may have applied to some other good man, and runs in this fashion. One day the preacher met an indifferent specimen of humanity in a not very creditable plight, who informed the preacher that he (said indifferent specimen) was one of the preacher's converts. The preacher thought it possible, for if his accoster had been converted by the Lord, that fact would have been more apparent. In regard to the Indians, the "Mormons" have no idea of converting all of them. It is the prerogative of the Lord to

convert, by the influence of his Holy Spirit, in such way as he may deem best. If, in the good providence of the Lord, he should see fit to enlighten the Indians, and send among and upon them a Pentecostal influence, whose right is it to say nay? The Indians need such a conversion. It would improve them immeasurably in every way. It would make them meek, humble, teachable, industrious, honest, temperate, kind, and desirous to improve themselves and their condition in every commendable way. This is the kind of conversion of the Indians which the "Mormons" desire. It would be well for the Indians and well for the nation if all the Indians were to be converted in this way. But such conversion is the Lord's work, and if he chooses to employ the "Mormons" in this good and great

work, whose business is it? As Elders of the Church of Christ, empowered to preach the Gospel and to administer in the ordinances thereof, it is the duty of the "Mormons" to accept all, as candidates for admission into that Church, who bring forth fruits meet for repentance and solicit baptism at their hands, whether those candidates have red or white skins, whether they be Indians or Caucasians. Nay, even the Corrinanites could demand admission into the Church on those terms, and the "Mormon" Elders would have no right to refuse it. But after admission they would be required to live peaceable, sober, Godlike lives, fearing him and keeping his commandments, which is an exceedingly difficult thing for some people to do.—*Deseret News*.

THE HABEAS CORPUS CASE DECIDE

PRESIDENT YOUNG DISCHARGED FROM CUSTODY.

This morning (Nov. 18th) in Third District Court, Chief Justice White delivered the following decision—

Territory of Utah,	{	City of Salt Lake,
County of		Nov. 17, 1875.
Salt Lake.		

Brigham Young,	{	At Chambers be-
vs.		fore Alex. White
George R. Maxwell.		Chief Justice of Supreme Court of Utah.

This case comes before the Court upon a writ of *Habeas Corpus*, sued out upon the petition of Brigham Young, claiming that he is unjustly imprisoned and deprived of his liberty in said County and Territory, by George R. Maxwell, United States Marshal for said Territory, on the charge of a contempt of Court, by a warrant of commitment, a copy of which is attached to the petition, as exhibit A.

The petition presents, in exhibits attached to the pleadings, an order of the District Court of the Third Judicial District of the Territory of Utah, in a case of Bill for Divorce by Ann Eliza Young vs. Brigham

Young, as the authority under which petitioner is imprisoned and held by said United States Marshal.

The Marshal returns to the writ of *Habeas Corpus* that he holds the defendant in custody by virtue and authority of an order of said court, in said cause, a copy of which is attached to exhibit A, to the petition, and is dated the 29th of October, 1875. Among other grounds on which the petitioner prays to be released from said imprisonment, it is alleged that the order of commitment of the 29th of October, 1875, is void; because the District Court of the Third Judicial District had no jurisdiction over the subject matter at the time the order was made, for the reason that the same matters had been duly presented by the parties, and submitted to the Court, at a former term of the Court, and thereupon, that the Court had rendered a decree, at said former term, refusing the motion for an attachment and discharging the rule to show cause why the defendant should not be committed for a contempt of Court, in having disregarded the order and decree of the Court, to pay \$9,500.

alimony *pendente lite*, to the plaintiff, Ann Eliza Young.

A judgment of a Court of competent jurisdiction, when collaterally assailed, can only be impeached for a want of power in the Court to render the judgment. The record may abound in irregularities and errors, yet if the Court had jurisdiction, the judgment is valid and binding, until by some direct proceeding, by appeal or otherwise, instituted for the purpose, the judgment is brought before some revisory tribunal and, by the judgment of such revising Court, is revised, set aside or annulled.

The propriety of the decree and order of the District Court, of the 29th of Oct., 1875, cannot be questioned or considered by this Court further than to investigate and determine whether the Court had jurisdiction over the subject, and the parties, so far as relates to the subject matter; in other words, over the case then presented to and adjudicated by it. The jurisdiction must be over both the person and the subject matter; if either of these jurisdictional facts is wanting, then the sentence or decree is void. In such case the whole proceeding is *coram non iudice*, and it may be successfully resisted in that or in any other Court by either direct or collateral proceeding. Campbell and others vs. McCahan, 41 Ill., 49. Elliot vs. Pearson, 1 Peters, 328.

During the term, a Court has power over its own proceedings, and can alter, modify, or even annul its judgments, orders and decrees, as, in its judicial discretion, is consistent with the law and the advancement of justice. But when, by order of Court or operation of law, the term of a Court is closed, the Court has no further power over its proceedings. They can only be reached or disturbed by an appellate or revising Court, or perhaps, in rare cases, impeached, by bill in chancery, for fraud.

It is insisted by the counsel for the petitioner that this question of contempt on his part, for disobedience to the order of the Court, decreeing the paying of \$9,500 alimony *pendente lite*, to the plaintiff, Ann Eliza Young, made on the 26th of Feb. 1875, has been passed upon and adjudicated by

the Court in the decree of 10th of May, 1875, and that, the term of Court having elapsed, the District Court had no power to re-adjudicate that question.

On the part of the defendant it is urged that the order of the 10th of May was a mere interlocutory order, and one that might be reviewed so long as the decree granting alimony *pendente lite* and ordering its payment remained uncompleted with, whenever, upon proper predicate it was pressed upon the consideration of the Court. It is further urged by the defendant that the matters adjudicated on the 10th of May, and those adjudicated by the Court on the 29th October were not the same, but different, and that the judgment of the Court on the 10th of May did not preclude the Court on the 29th of October from adjudicating upon the matters then passed upon by it.

The order of the 10th May was an order in the cause, made after the filing of the bill, and before final decree, and in that view it was an interlocutory order, in the common acceptance of the term. Interlocutory orders usually are mere orders in advancement of the cause and necessary in the preparation of it for a final hearing and decree, but there are interlocutory orders which are final in their character, and which settle rights as conclusively as the final judgment and decree. The order of the Court of 26th of February, 1875, settling the right of plaintiff to alimony *pendente lite*, and the amount of that alimony, was a judgment of the Court upon both of those questions, and was final and conclusive upon the District Court after the adjournment of the term of Court. The Court had decided the question and given judgment, and what more could it do? Would it be contended that it could decide the question and give judgment again? If so, when would the repetition end? It would give no additional force to its mandate to render the same judgment a second time or oftener; or if it rendered different judgments, at different times, in reference to the same subject matter, the question would then be, which was the judgment of the Court?

There cannot be a question but that that order of the 26th of Feb., 1875, was an order settling rights, consummating the end proposed, closing the controversy, as to the subject matter, and that, so far as the District Court was concerned, it was final and conclusive.

That the order of the 10th of May, is not equally clear, as a final order grows rather out of the indefiniteness of the subject matter than any inherent uncertainty or want of binding force in the order.

The rule to show cause why an attachment should not issue and why the defendant should not be committed for a contempt, for disobedience of the order of Court, is the mode provided by law to the Court, for the enforcement of its decree. The decree could not be enforced by execution, because the case was *in fieri*, and no execution could issue until final judgment. But the law, in providing this extreme and summary mode in enforcing obedience to the mandate of the Court, gives to the defendant an opportunity to show cause why the motion prayed for should not be granted, and upon his answer an issue is made up and presented to the Court for its decision, and the judgment of the Court on the issue thus presented has the binding force and conclusiveness of any other judgment. The Court tries the issue, determines the facts, applies the law, and renders judgment.

The charge which is alleged usually in such cases is that the defendant has been guilty of contempt of court. This is the only issuable matter presented. The issuance of an attachment or commitment for a contempt is a summary mode of punishment adopted by the Court for the contempt, and as the means employed for the enforcement of its interlocutory decree. They do not in any sense or degree constitute or enter into the issue which is tried by the Court upon a rule to the defendant to show cause why an attachment should not issue, or why he should not be committed for contempt.

If in such a case the defendant shows good cause, then the judgment

of the Court is that he be discharged, and in the language of the old books, that he go hence without day; if he fail to show cause, then the judgment of the Court is that he be attached or committed, as to the Court seems meet, until he comply with the order of the Court, or otherwise purge himself of the contempt.

In this view of the question it will be readily seen that the issue which was presented to and determined by the Court on the 10th day of May, 1875, and the issue which was presented to and determined by the Court on the 28th day of October, 1875, was the same.

If there were room for doubt as to the correctness of the conclusion, it is put to rest by the record offered in evidence by both parties.

In both motions the parties are the same, and the subject matter is the same. In both, the affidavits are made by the same person acting in the same capacity, and the affidavits and motions are substantially the same. Both charge a contempt of Court, consisting of a disobedience of the same order, and both seek a commitment of the defendant for such contempt. The judgment of the 10th of May, 1875, discharges the defendant from the alleged contempt in disobedience to the order of the 26th of February, 1875, requiring him to pay to the plaintiff, \$9,500 alimony *pendente lite*, and the judgment of the 29th of October commits him to prison for contempt of Court in failing to pay the identical \$9,500 alimony *pendente lite*.

It is not possible, legitimately and logically, to come to any other conclusion than that the issue which was presented and passed upon by the Court on the 10th of May, and the issue presented and passed upon by the Court on the 29th of October were identical, and that the subject matter of both decisions was the same.

A motion is refused when the effect of the motion moved for—to vacate a foreclosure sale—would have been to review a judgment on motion after the term, making the motion perform the office of an appeal. *Hartshorn vs. Milwaukee R. R. Co.* 23 Wis., 692.

The conclusion of the Court is, that—

the judgment of the Court of the 10th of May, 1875, was final and conclusive upon the question of the right of the plaintiff to a commitment of the defendant Brigham Young, for a contempt of Court in failing to comply with the order of Court of 26th of February, 1875, to pay the plaintiff \$9,500 alimony *pendente lite*, and that,

upon the adjournment of the term of Court, it became *res adjudicata*, beyond the power of the District Court. From this it follows that the order of the District Court of the 29th of October, 1875, was *coram non judice* and void, and that the petitioner is wrongfully imprisoned and should be discharged.

JUDGE NOT.

BY BLANCHE BEECHWOOD.

"Sweet as refreshing dews or summer showers,
To the long-parching thirst of drooping flowers;
Grateful as fanning gales to fainting swains;
And soft as trickling balm to bleeding pains,
Are thy kind words."

What is more heavenly in its character and tendency than a truly kind and broad charity; Paul tells us that though we have every other characteristic of perfection, and have not charity, we are lacking in something most essential. We are all of us prone to err, to make mistakes in judgment, in discriminating, to look at things from our own standpoint, forgetting that we are only a very diminutive part of the creation of God. We measure others by a very crude and imperfect standard which we have raised in our own minds, and often pass our opinion upon another's conduct, without ever considering that it will effect any harm, or have an influence against them. I believe those who make human nature their study, and carefully weigh advantages, opportunities and circumstances, will be most careful in passing their judgment upon individual faults and failings.

Mankind are all possessed of more or less individuality, and it is as dissimilar in bearing and effect, as the countenances and expressions of the individuals themselves; then there are so many elements which characterize and form the mind and habits that exist in various stages of progression in different places and states of society, that no one person, unless possessed of the Spirit of God, ought ever to judge, except by the most careful and

thorough examination and investigation of acts, circumstances, and tendencies, as well as motives past and present.

Would not kindness and tenderness be better than harsh and hasty judgment? Perhaps the very one from whom we turn in disgust has been crushed by neglect, wounded by unkindness, perchance inherited a morbid sensitiveness, impossible to overcome under opposing circumstances. We want a more thorough knowledge of the motives which actuate the human heart before we can judge each other. We want more wisdom than can be obtained at schools and institutions of learning, to be able to discriminate judiciously where one's character, reputation and honor are at stake. We want to have the visions of our minds expanded and our sympathies enlarged, our love for humanity generously increased, and then pass judgment first upon our own acts, probe our own hearts, and when we unconsciously reach forth to judge another, always remember the appropriate suggestion of Charles Reade, "Put yourself in his place." Those who can be most lenient towards another's shortcomings, will have most confidence to go in faith and humility to their heavenly Father for the forgiveness of their own.—*Woman's Exponent*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 13, 1875.

THE WORK OF THE LORD.

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A WORK of love, of mercy, of power, of dominion is being unfolded to the inhabitants of our globe, as a witness that God lives, and to be accepted for salvation by the pure in heart of every nation, kindred, tongue and people. The end is coming, and this work is a preparatory work—for the SAVIOR will come and will not keep back.

After a long drouth, the effect of fervent prayer, in the days of Elijah, a "little cloud" was seen by the Prophet's servant, from the top of Mount Garmel, "arising out of the sea, like a man's hand." Immediately, "heaven was black with clouds and wind, and there was a great rain."

After ages of spiritual darkness and drouth of heavenly knowledge, a little "stone was cut out of the mountain without hands," about the size of a man's hand, by the power of the Almighty, in the year of our Lord, one thousand eight hundred and thirty—for it was on the sixth day of April of that year, that the Church of Jesus Christ of Latter-day Saints was organized, consisting of six members. Like the "little cloud," it is spreading over the moral horizon of the world; and it is also assuming physical proportions of great magnitude.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces:" "and the stone that smote the image became a great mountain, and filled the whole earth."—(Dan. ii, 34, 35.)

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." "The SAINTS of the Most HIGH shall take the Kingdom, and possess the KINGDOM for ever, even for ever and ever." For, "the kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the SAINTS of the Most HIGH, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him."—(Dan. ii, 43, 44; vii, 18, 27.)

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far

from me, and their *fear* toward me is taught by the *precept* of men : Therefore, behold, I will proceed to do a marvellous WORK among this people, even a marvellous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—(Isa. xxix, 13, 14.)

The great Latter-day Work has been the theme of Prophets and Apostles in all past dispensations. At different periods God has inclined to establish His Kingdom on the earth, but the people, "*would not.*" What did He say to the House of Israel in the wilderness ?

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a *peculiar treasure* unto me above all people : for all the earth is mine : And ye shall be unto me a *kingdom* of PRIESTS, and an holy nation."—(Exod. xix, 5, 6.)

Such was the design of Jehovah for the sanctification and honor of Israel in the days of Moses. But the people were not prepared to accept the celestial law, and live by the precepts of the everlasting Gospel at that time. Their hearts were hard—they were rebellious—they were unbelieving—they were idolatrous in spirit, and so God gave them, as a punishment for their disobedience, the law of carnal commandments—as it is written, "Therefore I gave them also statutes that were *not good*, and judgments whereby they should not live."—(Ezek. xx, 25.) "The law (of Moses) was our schoolmaster to bring us unto Christ."—(Gal. iii, 24.) "The law made nothing perfect."—(Heb. vii, 19.)

Man in resisting the ordinances of heaven—turns away from the Savior, and rushes against the bosses of Jehovah's buckler ; hence, "the wicked man travaileth with pain all his days." Then it is that the Lord cannot bestow blessings upon the children of men. "How oft would I have gathered you together, as a hen gathereth her chickens under her wings, *but ye would not.*" "Behold, your house is left unto you desolate." Men turn from the truth unto fables, and perish in barrenness for lack of knowledge and spiritual life.

Man possessing intelligence cannot see pure Christianity in the confusion and bitterness of sectarianism ; cannot see the "unity of the Spirit," in the discord of contentious religionists ; to him it seems that the "whole head is sick, and the whole heart faint." Many honest-hearted people have prayed—fervently prayed for a knowledge of the truth ; realizing that the Christian world had turned from the ways of the Lord, as St. Paul foretold they would in writing to Timothy—"For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; And they shall turn away their ears from the truth, and shall be turned unto fables."

Now in these the latter days the Lord has sent the everlasting Gospel again to earth by a holy angel, and the way of salvation is so plain, that a "way-faring man need not err therein."

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to Him ; for the hour of His judgment is come : and worship Him that made heaven, and earth, and the sea, and the fountains of waters."—(Rev. xiv, 6, 7.)

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—(Matt. xxiv, 14.)

Now the voice from heaven demands, divine worship from mankind to the God "that made heaven and earth, and the sea, and the fountains of waters." The first principles of the Gospel are—

Faith in God the eternal Father, and in the Lord Jesus Christ:—acceptance of the atonement of Christ.

Repentance—sorrow for sin, and amendment of life, through the power of the Gospel.

BAPTISM, for the remission of sins—immersion in water, in the likeness of the burial of Christ, rising to newness of life, in the likeness of His resurrection.

The gift of the HOLY GHOST, by the laying on of the hands of the Elders, through the prayer of faith.

The SACRAMENT of the Lord's Supper, administered in "bread and wine:"—"commemorative of the death of Christ.

"Baptism is to be administered in the following manner unto all those who repent:—The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—*Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.* Then shall he immerse him or her in the water, and come forth again out of the water."—(D. & C., page 73, sec. 2, par. 21.)

The Elders of the Church of Jesus Christ of Latter-day Saints, have been called by immediate revelation, "as was Aaron," to preach the Gospel and administer in its holy ordinances. The WORK is rolling steadily onward, and the Elders are promulgating the principles of life and salvation in many parts of the earth. They have gone forth after the Apostolic pattern—without purse or scrip. But the Lord says to them in a revelation given through the Prophet Joseph Smith, to whom the angel committed the Gospel:—

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations, to scourge them for their wickedness: and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness."—(Doc. & Cov., sec. 4, par. 16.)

At the last Conference held in Salt Lake City, the Holy Ghost dictated the calling of many Elders to go forth and preach the Gospel. One hundred and forty-eight were set apart for this sacred duty—this soul-saving purpose.

Thirty missionaries have landed at Liverpool, and are now actively engaged in the holy ministry, together with many more, in the European Mission, proclaiming the everlasting Gospel of life and salvation, unto the children of men. The Elders do well to rejoice in this great labor of love. Is it not a work of divine charity, to seek to save our brothers and sisters in the Kingdom of God? We labor for Christ, whose ambassadors we are, and for Him alone. If a man knew where he could find hidden treasure of untold value—a brilliant “Kor-i-nor,” how eager he would be to secure the same, and to preserve it for ever! What a priceless jewel is a precious soul—an eternal being—an intelligent loveable companion through all the endless ages of eternity! Who would not seek to bless and save it? Well may the ever-blessed Savior say, “Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.” Why? Because another soul is saved!

“Wherefore, you are called to cry repentance unto this people; and if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be *one soul* unto me, how great shall be your joy with him in the kingdom of my Father.”

Would the reward of “*one soul*,” for a life’s services be insignificant? Verily no! Only think, that “*one soul*”—that unit—that one active, intelligent, eternal creature can increase—can multiply *ad infinitum*! Wherefore be of good cheer! “Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore He suffered the pain of all men, that all men might repent and come unto Him, on conditions of repentance; and how great is His joy in the soul that repenteth.”

“Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money; by this *you may know my disciples*.” The Gospel is a crucible in which all living, will be thoroughly tested. The Elder is tested, when called while in the profitable pursuits of business, to leave all, and go forth in faith without “purse and scrip,” to the nations of the earth to preach the Gospel. The world of mankind are tested when they are called to repentance by the voice of authorized and inspired men. The Saints are tested when the ministers of Christ appear in their midst, soliciting their co-operation in the great work of human redemption. When the Saints feel to aid the Elders and do so, then they can rejoice in the realization of the fact: “By this *you may know my disciples*.”

“He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

He that receiveth a Prophet in the name of a Prophet shall receive a Prophet’s reward; and he that receiveth a Righteous man in the name of a Righteous man shall receive a righteous man’s reward.

And whosoever shall give to drink unto one of these Little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”—(Matt. x, 40—42.)

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

“Preach, exhort, declare the truth, even with a loud voice, with a sound

of rejoicing, crying—Hosanna, hosanna! blessed be the name of the Lord God.”

This is the mission of an Elder in Israel—to endeavor to convert the ungodly—and bless, comfort and instruct the Saints. A present reward is the satisfaction of knowing one is doing his duty, to the best of his ability. Prospective reward—certain as that day succeeds night—that eternal life will be obtained by fulfilling God's law, and rendering obedience to the inspired teachings and counsels of His inspired servants. For, “God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues:” “For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

“It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.”

The Elders and Saints have much to encourage them in the work of the Lord. E. H.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Nov. 13, 1875.

Prest. Albert Carrington.

Dear Brother,—Your communication of Oct. 22nd, reached me a few days ago. We were much gratified to learn therefrom of your good health and of the spirit of diligence and zeal manifested by the Elders in their ministrations and labors among the people, and of the faithfulness and devotion of the Saints, to all of whom please remember me with much kindness, with my constant prayers to the eternal Throne for their welfare, happiness and salvation.

I notice in the last few numbers of the “MILLENNIAL STAR” that have reached us, a series of editorial articles on the subject of the resurrection. I regret to say that I find advanced therein principles which are not correct, and which must not be received by the Saints as the doctrines of the Church of Jesus Christ. I hope that before this time you have published my discourse delivered at the late Conference in this city, on this subject. In this is contained the word of

the Lord, made manifest in the revelations which he has given to us through his servants of olden time and of this dispensation. When Elders seek to teach doctrine beyond that which the Lord in his wisdom, on account of our weakness, has revealed to us, they are apt, as in this instance, to get confused; and when they endeavor to explain principles they do not fully understand they often make grievous errors by which their own influence is injured and the faith of the Saints dimmed and their hearts troubled. I deem this a favorable opportunity to urge upon all my brethren the duty of crying repentance to a perishing generation, and of warning mankind of the sad results of refusing to obey the principles of the Gospel. Let our brethren instruct all men in the principles of faith, repentance and baptism, and the necessity of each one living a life godly in Christ Jesus. Let them lift their voices long and loud in testimony of the great work our Heavenly Father is now accomplishing in building up His Kingdom upon the earth, but let them leave to those whose calling it is

to direct in such matters the teaching of the great principles pertaining to eternal life.

The Elders will find that, if they zealously perform their duties, they will have enough to do in teaching the ignorant the first principles of the Gospel, without entering into debatable points of doctrine where they have to fall back upon the wisdom of man to supply the place of that which it has not pleased the Lord to reveal.

It is so short a time since I last wrote to you (4th inst.) that I have but little general news to tell you. I still remain a prisoner in the care of the United States Marshal, though nobody, saint or sinner, has the least idea that I would run away, if there was not a Marshal or other U. S. Officer within a thousand miles. However, I do not think I shall long need their care, as Judge White, (whose health is slowly improving) on the motion of my attorneys, has appointed Wednesday next to have my case brought before him on a writ of *habeas corpus*. If that should fail, I have no doubt that the Lord has prepared some other way of deliverance from the unjust imprisonment I am at present undergoing under the ruling of Judge Boreman.

My health, I am thankful to be able to say, is improving, and so soon as my bonds are removed I hope to be again actively engaged in my duties in the midst of the Saints.

Praying the Lord to bless you and all the brethren laboring with you in the great cause of eternal salvation, I remain your brother in the new and everlasting Covenant,

BRIGHAM YOUNG.

Salt Lake City, Utah,

Oct. 13, 1875.

Prest. A. Carrington:

Dear Brother,—We have just adjourned one of the finest Conferences ever held in the Church; it lasted from the morning of the 6th, till the evening of the 10th, being ten meetings besides one large Priesthood meeting held on Saturday evening.

The First Presidency, the Twelve, and other Elders, addressed the Saints. Their instructions were replete with

wisdom, and their testimonies encouraging to every one. At each meeting was noticed an increase in the power of the speakers, as well as in the number of persons present. We were favored with excellent weather all of the time, which is somewhat aside from the general rule during Conference.

The principal subjects touched upon were the cultivation of the Holy Spirit, and general reformation in regard to matters of economy and self-sustenance; the advocacy of home industries and concentration of effort to make this a manufacturing as well as a producing community, also formed a prominent feature. Faith in God, and strict obedience to the requirements of the Priesthood were encouraged as duties immediately binding upon the Saints, and the greatest promises were held out to those who should overcome the evil influences that strive to darken their minds, and lure them on to destruction. There is no question in my mind but the Lord is going to bring about great events among the nations of the earth. His hand is visible among the people; the mind of the Authorities is in lively exercise in regard to the moral improvement of the Saints, so that they may be prepared for the blessings of God to rest upon the righteous, and the visitation of his wrath upon the wicked.

There is a great power working among the Lamanites, urging them in dreams and visions to forsake their thieving, lay aside their murderous weapons, and become civilized and industrious. Many thousands have been baptized by their own request, it having been taught them by the inspiration of the Almighty.

There is a general waking up among the people in Zion, and it is evident that those who do not heed the warning voice of the servants of God, will wane away from the truth, until they become darkened and skeptical in their views towards the kingdom.

I feel that the work is progressing, and those who do not keep up with the spirit of the times will be left behind, for the kingdom of God will go onward to its glorious consummation—until truth and righteousness are established

on the earth, and the pure in heart are redeemed.

The Temple at St. George is rapidly approaching completion. General good health prevails. Crops have been excellent.

Trusting that you and also the brethren laboring with you are in the enjoyment of good health, I remain your brother in the bonds of the Gospel,

CHAS. W. STAYNER.

DENMARK.

Copenhagen, Nov. 20, 1875.

Prest. A. Carrington.

Dear Brother, — I have lately had the privilege of visiting the different Conferences in Sweden, Norway and Denmark. I have visited many of the Saints in their homes, to comfort, cheer, and encourage them to faithfulness. I have had the opportunity of attending, on my visit, 41 meetings, well attended both by Saints and strangers, who have listened to our instructions with the greatest attention. Many have been added to the Church by baptism.

The Saints throughout Scandinavia are indeed a good people; they live their religion to the best of their understanding as a general thing: they are united in a brotherly love, and manifest great confidence in the men who are called to watch over them; who, in return do all in their power to bless and comfort them. The great question with the Saints is, "How shall we get to Zion." Many have stood in the Church from 15 to 25 years, have grown old, but not weary in the good cause. They have shown to the world, to God, and angels, that

they love the truth. I do hope that the Scandinavians in Zion, who, in most cases are well-off, will not forget their poor relations and friends in their native lands. The Saints here, look Zionward for deliverance.

We have called and ordained to the Priesthood many young, intelligent men, sent them out, two and two, to preach the Gospel and spread the printed word. Two Swedish Elders have been sent to Finland to open the Gospel door for that nation. I have had very encouraging news from them, they have had a chance to hold meetings, and the power of God has been greatly manifested in their behalf. The Finns are an honest, hospitable and pleasing people, so I hope our Elders will be able to do much good amongst them.

On the 17th inst. four of the missionaries arrived, who were called at the last Conference held in Salt Lake City. They have received their appointments, as follows: — K. H. Brown, Traveling Elder in Aarhus Conference; John A. Anderson, Traveling Elder in Gottenburg Conference; H. Thunnesen and R. N. Jeppesen, Traveling Elders in Copenhagen Conference.

Those brethren brought a good spirit with them, and I think we shall be able by the help of God to do a good work this winter.

I am well and enjoy my labors in the ministry, and thankful to my heavenly Father for the great privilege of being a messenger of the Gospel.

May God bless you, brother Carrington, and all who labor with you in spreading life and light in the world.

Your brother in Christ,

N. C. FLYGARE.

FACTS.

THE YEAR'S COINAGE.—The British coins struck in the year 1874 were of the nominal value of £2,405,368. The gold coinage of the year comprised 520,713 sovereigns, and 1,884,432 half-sovereigns. This is much below the average gold coinage of a year, which may be reckoned at five millions sterling; but there had been a very large gold coinage in 1871 and 1872, and the importation into the Bank of England of Australian sovereigns and half-sovereigns, amounting in 1874 to £1,972,000, contributed in a sensible degree towards maintaining the supply of gold required for circulation in this country. About

two-thirds of the bullion used in the gold coinage of 1874 consisted of light gold sent in to the Mint for re-coinage. The silver coinage in 1874 was large, exceeding £874,000. The amount issued to the public was £771,145—of which £188,000 was for the colonies. The issue comprised nearly £200,000 in half-crowns, the coinage of which has been resumed. The demand for threepences has increased remarkably, and upwards of four million pieces were issued in 1874 for circulation at home and in the colonies. Worn silver coin to the amount of above £150,000 was withdrawn from circulation in the United Kingdom in the year. The Mint was unable to meet the demand for bronze coin, and 100 tons were coined for it by Messrs. Heaton, of Birmingham; the coins bear the Mint mark "H" under the date, to distinguish them from those made at the Mint. Upwards of 21 million bronze pieces were coined in the year. The operations of the Mint during the year produced, after the payment of all expenses, a net profit of £26,435.

OUR GREAT TOWNS.—The Registrar-General makes the following estimate of the population of the great towns in the middle of the year 1875, calculated on the assumption that the present rate of increase is the same as that which the Census shows to have prevailed in the ten years 1861—71:—London (the "registration division,") 3,445,160; Glasgow, 534,564; Liverpool, 516,063; Manchester, 356,626; and Salford, 135,720; making together 492,346; Birmingham, 366,325; Dublin, 314,666; Leeds, 235,118; Sheffield, 267,881; Edinburgh, 211,626; Bristol, 196,186; Bradford, 168,305; Newcastle-upon-Tyne, 137,665; Hull, 133,932; Portsmouth, 122,632; Brighton, 111,089; Leicester, 109,830; Sunderland, 106,342; Nottingham, 92,251; Oldham, 87,437; Norwich, 82,842; Wolverhampton, 71,718.

LONGEVITY IN ENGLAND.—The mortality returns for England in the year 1872 record the death of 195 men and 433 women registered as 95 years old and upwards when they died. Twenty-four of the men had reached 100 or upwards, and one who died in Morpeth workhouse was registered at the great age of 111 years. Of the women, 51 had completed a century of life or more, and two had attained the age of 107 respectively. One of these died at High Wyck, near Sawbridgeworth, in Hertfordshire, and the other at St. James's-road, Islington. Of the 75 persons registered as 100 or upwards, nine died in London, their respective ages being as follows:—two 101, two 102, one 103, two 104, one 105, and one 107.

THE WRECK REGISTER FOR 1873-4.—The wreck register for the year ending June 30, 1874, shows that the total number of wrecks reported as having occurred during the year on the coasts of the United Kingdom was 1,803, which was 481 less than in the previous year. Of these 1,803 wrecks 381 were collisions, and 1,422 were wrecks and casualties other than collisions, and 346 of them resulted in total loss. The localities in which the wrecks happened were as follows:—East coast, 716; south coast, 241; west coast, 545; north and west coast of Scotland, 66; Irish coast, 213; Isle of Man, 7; Lundy Island, 5; and Scilly Isles, 10. The number of lives lost was 506, which was 222 less than the number lost in the six months ending June 30, 1873, but the loss of 293 lives by the sinking of the *Northfleet* in the early part of 1873 will account for the large number of deaths reported in the first half of that year. The number of wrecks of British vessels abroad reported in 1873-4 was 3,094, involving the loss of 4,013 lives. This total was swelled by the loss of 821 lives in the ship *Asia*, and of 420 in the ship *Indus*, both of which vessels were engaged in the coolie trade. One hundred and fifty British ships were not heard of after sailing or being spoken at sea, and 2,381 lives are supposed to have been lost in them. Of these vessels 115 belonged to the United Kingdom, and 35 to British possessions abroad.

In 1842—43, the first year of the income-tax, the profits on trades and professions were estimated at £52,787,348, and in 1873—74 at £148,853,731, and this year £2,112,563.